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WEEKLY REVIEW.

—The *Bombay Gazette* believes that the days of H. H. Malharrao Gaekwar upon the throne of Baroda are numbered. Mr. Souter has been marvellously successful in obtaining evidence that goes directly (it is affirmed) to inculpate the Gaekwar in the attempt to remove the late Resident by poison. It is believed that a Commission will ere long be appointed to try the ruler of Baroda. It would seem that this man had two weapons upon which he relied, gold and poison. He believed that by the first he could do almost any thing, even move the Governments of India; and what could not be accomplished thus, was effected by the use of the second weapon. It is positively affirmed that two men who were employed in the attempt to poison the late Resident, have been secretly put to death.

—T. H. M. would have *Dokimastes* read "No condemnation" p. 298 in "The Golden Lamp" for November, 1874.

—A correspondent sends us a number of extracts from English papers, aiming to show that the clergy are quite justifiable in levying "dominicals."

—Messrs. Moody and Sankey began their work in Manchester, Sunday, Nov. 29. Torrents of rain were falling all day, yet the meetings were crowded to overflow. The first meeting was for Christian workers at 9 A. M., and was attended by 2,000 persons. In the afternoon, Oxford Hall was besieged by such dense crowds, that Free Trade Hall was thrown open for an additional meeting. "Mr. Moody spoke with great power and pathos, and the marvellous singing of Mr. Sankey melted many hearts," says the Rev. W. R. Murray in the *Christian*. Messrs. Moody and Sankey propose to commence their work in London on March 1st; the Agricultural Hall has been secured for them during that month. The Committee of the Moorgate St. Noon Prayer Meeting have agreed to arrange for special evangelistic work in London during March, April, May and June; a fund of £10,000 is to be raised, and men of special evangelistic gifts invited from America, Scotland and other parts. It is stated that during the five weeks of Mr. Moody's stay in Dublin, 3,000 persons professed to experience conversion. The *Christian* now contains, a list of 24 *daily prayer-meetings* held in London.

The following is the list of topics for prayer during the following week, the first week in 1875, as given in the Circular of the Evangelical Alliance:

Sunday, January 3.

Sermons.—Christ, the one Prophet, Priest, and King.

Monday, January 4.

Thanksgiving and Confession.—Review of the past. Prayer for grace to express gratitude, not only with the lip but in the life. Humiliation for personal and national sins. Prayer for the riches of mercy, and power to overcome temptation.

Tuesday, January 5.

National Objects for Prayer.—For kings and all in authority; for soldiers and sailors; for the rich and the poor; for prisoners and captives; for the afflicted and bereaved; for the persecuted and oppressed.

Wednesday, January 6.

Home Objects for Prayer.—For our children at home, in business, and abroad; for tutors and guardians; for universities and colleges; for the Christian ministry; and for Sunday schools.

Thursday, January 7.

Foreign Objects for Prayer.—The extension of religious liberty throughout the world; the prevalence of peace among nations; the increase of harmony, sympathy, and service among Christians of all lands; the subordination of international intercourse, of the increase of commerce, and of science, to the spread of Christ's kingdom.

Friday, January 8.

Missionary Objects for Prayer.—For the conversion of the house of Israel; for the spread of the Gospel in heathen lands; and for the deliverance of nations from the yoke of superstition.

Saturday, January 9.

Prayer for Religious Revival.—For the churches throughout the world, for their increase in zeal, spirituality, and devotedness; and for clearer witness for the truth among them.

Sunday, January 10.

Sermons.—The essential unity of Christ's church, and the obligation, binding on all its members, to manifest it "in the bond of peace."

The following arrangements have been made for the observance of the Week of prayer, next week:

Monday.—7½ P.M., House of Rev. T. K. Weatherhead, Girgaum.
Tuesday.—8 A.M., Am. Mission House Byculla; 5 P.M. Free Church, Esplanade.
Wednesday.—8 P.M., St. Andrew's, Fort.
Thursday.—6 P.M., House of Rev. T. K. Weatherhead.
Friday.—5 P.M., Falkland Road Hall.
Saturday.—7½ P.M., Baptist Church.

The Bombay Guardian.

SATURDAY, JANUARY 2, 1875.

FAITH VICTORIOUS.

The faith that saves transforms, and only saves as it transforms. For what is salvation but deliverance from sin and its entailments? It is not in the future that Christ is a Saviour, but in the present. But how does faith transform? How does it purify the heart? How does it overcome covetousness, malice, wrath, concupiscence, pride, ambition?

I am covetous. I read that the covetous man hath no part in the kingdom of God. I must therefore get rid of covetousness, or it will keep me out of heaven. I am told that the victory is only to be obtained by faith. I turn to the Book. I consider Jesus, and notice how absolutely free he is from covetousness. I notice the heavenly treasures offered me in Christ. I meditate upon the blessings offered to me in the Gospel, and the things of this world are seen to be but dross. I am ashamed of myself for ever having cherished such a feeling. I read the parable of the rich man whom Jesus called a fool. I look at the promises, and consider that all things must work together for my good. Thus meditating on the Scriptures day and night, and weighing carefully the account there given of this sin, I learn to hate it. I conclude that it must be more blessed to give than to receive. Surely now this evil thing is banished from my heart; the truth sanctifies, and I have received into my heart the testimony of God concerning this odious thing.

The process above described is that to which the Christian seems most naturally to resort, for sanctification. He is to be sanctified by the truth, and how if not in the way described? But the perplexing thing is, that after he has armed himself with the mighty motives of Scripture, and received its testimony concerning the odious thing, and expects to find it dying out of his heart, he finds, on the contrary, in some crucial moment, that the odious thing is still there. He is greatly cast down, and blames his want of memory that failed to bring before him, in the moment of temptation, the true nature of the thing. He begins again and runs the same course, and makes the same discovery. We have taken coveteousness for an illustration; but the results would be the same, whatever the sin thus combated.

Where then is the error? Is it not true that we are to be sanctified by faith? And is not the reception of the Scripture testimony regarding any particular evil an exercise of faith? How is it then that we should fail to obtain victory in this way?

The mistake is here: we have not received all the testimony of Scripture on the subject. One all-important fact we have overlooked, viz., that the help of Christ is offered us *now* in its fulness. Our faith has been overlooking the necessities of the present moment, and has regarded the help of Christ as available in the future. We have been hoping to wear away and undermine the coveteousness of our heart, by slow and imperceptible degrees. There is more of unbelief in this than faith. The grace of Christ is offered us in its fulness *now*; now is the day of salvation; we may be summoned away this hour.

Fairly examined, there is seen underlying the process above described, the erroneous idea that self can be remedied and made into something good. Now the teach-

ing of the Bible is that there is none good save one, that is, God, and never will there be any beside him, and that it is only as we abide in him that his goodness can reach us. And when it reaches us, it does not accumulate in us and become a repository for us to glory in; but moment by moment is received and given forth in holy living.

This is the victory which overcometh, even our faith. Be of good cheer, I have overcome the world, says Jesus. Jesus is not now in the sepulchre; he is the risen and triumphant Saviour; all power in heaven and in earth and in our heart is his, exercisable in our behalf according to our faith. If our sins and difficulties loom up in our eyes, as the Anakim of Canaan in the eyes of the unbelieving Jews, and we see more of their power than of the power of Christ, then we will turn naturally to the round-about way of trying gradually to undermine them by the truth, and shall signally fail. But if, after scanning them, we look to our Leader and Commander, and have faith in his omnipotence, and in the love which makes that omnipotence available for us, we shall have confidence for an immediate victory, shall look for it and shall behold it. Grace means the help of Christ appropriated and realized. Trusting no more in our resolutions, promises, hopes, prayers, knowledge of the word, we just receive Christ for the overcoming of the evil, and presently are heard praising God because of his faithfulness.

It is when Christ is thus "lived upon" (John vi.) that the Scripture becomes luminous and sanctifying in a way we never would have otherwise dreamt of.

THE DARK LANTERN

SPEAKING of one of Mr. Moody's Bible-readings in the Metropolitan Hall, Dublin, Rev. Hamilton Magee says:

"Hundreds were obliged to go away disappointed in their efforts to get in. A more suggestive Bible lecture it was never our privilege to hear. The great bulk of the people, ministers included, were taking notes. It is given to few preachers to have so many eager reporters. Many a good sermon will be got out of yesterday's addresses. One minister remarked that it was as good as an addition of many a good book to his library. It is calculated that in the evening there was not less than 13,000 persons assembled in the Exhibition Building. There is not a Sabbath service in any congregation in Britain in which there is greater solemnity and decorum than there was in that vast assembly."

We do not remember to have heard before of any thing like what is mentioned above, the majority of the congregation taking notes. To whom was this honour paid? To a self-made man, rather, a Spirit-taught man, undistinguished for eloquence or genius. In fact, we may say that the honour was not to Mr. Moody, but to the word of God. And what could be a more interesting sight than this? Thousands of men and women so filled with desire to understand the word of God and experience its power, that they are not willing to let the least suggestion that would help them in the study of it, fall to the ground. One is reminded of the words of the Psalmist. "The law of thy mouth is better unto me than thousands of gold and silver." "O how love I thy law! how sweet are thy words unto my taste." This is one of the most signal effects of true revival. The word of God becomes more precious than gold and silver, and that because God, revealed in Christ, is seen to be incomparably excellent, trust-worthy and love-worthy. Loving God supremely, his least word becomes more real and more estimable than any material good. Ordinarily, the things of this world are realities and exercise a fascination that hinders the mind from finding anything desirable in those things which belong to the domain of faith. The promises of God are less esteemed than the promises of living men, though experience tells of many instances in which the latter have failed. Men seek a competency; a certain amount of money that will enable them to live; when they lose it, they speak of themselves as ruined. But the only conceivable competency is in the promise of God: I will never leave thee nor forsake thee; all things shall work together for good to them that love God. The Rothschild who had £46,000,000 stg. had to part with it, and quit this world as poor as the meanest peasant; infinitely poorer, it may be, than the peasant whose heart trust is given to the Redeemer. The degree in which men rejoice in the word of God is the degree in which they have passed out of the region of falsehood into the region of truth. Do they ordinarily make light of it; are their thoughts from Monday morning till Saturday night turned to something else; are their joys and sorrows determined by the acquisition or loss of what relates to this life? then are they under the dominion of falsehood. All is falsehood, all is darkness and all is danger, until Christ is on the throne of the heart. We hear a great deal of the enlightenment of these days; but we are enabled to declare, on the very highest testimony, that all who are not living by the faith of the Son of God are in darkness. It is this faith that makes the promises to be precious; not the promises merely, but every utterance, every command of God. James says: "Count it all joy when ye fall into divers trials." Give this instruction to one who has not a true faith in Christ: tell him when trouble and tribulation, reverses and disappointments come, to count it *all joy*; he thinks you are mocking him; and it would be mockery. But the Christian sees the command to be most reasonable. He is assured that all things shall work together for good to them that love God; that God is love, and has the interests of his children at heart; the consciousness of God's love is his chiefest treasure, in comparison with which health, wealth, consideration are nothing; and it is in the day of trouble that he is enabled to realize the love of God as never before; so that he really counts his trials as all joy, matter of joyful praise to God. There are no realities that can for a moment be classed with those which the word of God conveys to the believing heart.

The Bible is now a dark lantern. There is a light there that shall, when exposed, eclipse the splendour of the sun; in fact the radiancy of the New Jerusalem is there: but because of the unbelief of men, this light is known to but few. Thank God their number is increasing.

THE WEEK OF PRAYER

FOR THE SANCTIFICATION OF BELIEVERS.

A VERY important series of meetings has been held in Bombay during this last week. Christians have met together to wait upon the Lord in united prayer for a higher realization of the grace of Christ enabling them to consecrate themselves and their fully to the Lord, and maintain that consecration intact. Two churches formally united in this movement, but ministers and members of other churches have joined in it. The meetings have been well attended: the attendance averaging about 200 daily. At the first meeting the nature of Scriptural holiness and the obligation resting upon all believers to be holy were dwelt upon. Holiness is described as consisting in loving God with all the heart and soul and our neighbour as ourselves; in conformity to the Lord Jesus Christ (I. John ii. 6.); in the fruit of the spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. We read in Rev. xv. 4 that God only is holy; which passage we may parallel with our Lord's declaration, there is none good save One, that is, God. This shows that all goodness, all holiness in creatures must be an effluence from God; we are holy only as the holiness of God is received and diffused by us. We are not then to labour at any amending or improving or purifying of our own nature. This is the mistake made by many Christians, who fail to see that the grace of Christ is theirs for sanctification even as for justification; we have simply to receive it by faith, and abide in it as the branch in the Vine. We briefly indicate the outline of remarks. The obligation on Christians to be holy is found in the very name by which they are commonly designated in the New Testament, saints, holy persons. Where God gives a name it is not a misnomer. If Christians are not holy, this name would simply bring ridicule upon them. When Jesus gave his disciple the name of Peter, he gave in the very name a pledge that the grace to be rock-like in stedfastness should be bestowed, when Peter would exercise the needed faith; which came to pass at Pentecost. We are commanded to be holy as God is holy, in the Old Testament and New Testament. Many passages were cited in proof. Christians are to be a peculiar people, zealous of good works; not a peculiar people in heaven, but on the earth. God does not give us commands without giving the ability to obey them, which however can only be appropriated by faith. The meeting was thrown open for prayer, singing and testimony, and many availed themself of the opportunity given.

At the second meeting less time was taken up with exposition, and more time was given to prayer. Some very impressive experiences were related, and all present must have felt it a privilege to hear the detailed account of the way in which the Lord had led some of these brethren into the liberty of the children of God. Five ministers of three or four different denominations were present at this

At the third meeting, Wednesday evening, in the Baptist Chapel, the Rev. Shirley Douglas, Vicar of All Saints, Derby, who has been much used of the Lord as an

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evangelist in Great Britain, was present, having arrived by the English Mail a few hours before. After some remarks by the Rev. Messrs. Urquhart and Harding, with singing and prayer, Mr. Douglas made an address on Christ the Life of the believer. He briefly referred to the great meeting held in Oxford in August last, so wonderfully blest of the Lord, and to the remarkable impulse which the cause of sanctification then received in Great Britain. Formerly Christians were too content to think of the righteousness of Christ as that which should cover and excuse their unrighteousness, instead of finding in it a power to control their own lives; but now it was coming to be seen by very many that Christ is to be manifested *in* his people, he is to be found in them. He has all power in heaven and on earth; on earth as well as in heaven. Men easily understand that Christ has all power in heaven; but when they look around and see the prevalence of evil, see even in the church called by his name so much that is not Christ-like, so much of unhallowed strife and worldliness, the question arises, How can it be that Christ has all power on earth? Nevertheless Christ has all power on earth, and that power is offered to his people and is to be revealed though them. The vine brings forth fruit through its branches. When Jesus was on the earth in his flesh, sometimes he could not do many mighty works because of the unbelief of men. And if we do not see his power gloriously manifest at the present day, it is because of the unbelief that prevails. Mr. Douglas dwelt much upon the great discovery which many believers in this day were making, as to the way in which Christ's grace becomes available for the overcoming of sin and victory over temptation; not by efforts and resolutions, but by utter self-renunciation and simple reception, in faith, of the all-sufficient grace of Jesus. Mr. Douglas closed a most powerful and impressive address by referring to these words (Deut xxxiii. 26, 27). "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them."

THE fourth meeting was held at Falkland Road Hall, Thursday at 7½ A. M. Remarks were made on Consecration and Faith; some common errors in consecration were pointed out. For instance a man consents to do all the will of God; but then there is in his mind a predetermination that the will of God will not demand this or that of him; he has taken up from Christians about him a certain conception of the Christian's life. But consecration requires unconditional submission to the will of God, whatever that will may be. Jonah may have regarded himself as consecrated to all the will of God, till the command came. 'Arise and go to Nineveh, that great city.' Abraham could not have anticipated the command to yield up his only and well-beloved son; but the command found him ready. Another mistake is that men profess to make over all their capacities and all their being to God, while the idea in their mind is that they are to use them for God; this sort of consecration is quite resultless, except in the way of paralyzing and depressing the subject. But scriptural consecration involves self-renunciation, and is a making over of every thing to God for God to use. Behold an engine driver, conscious of his responsibility to move the train, tugging away with all his might at one wheel and then at another wheel, to make them revolve; the perspiration streams from him; there is a prodigious amount of exertion; but there is nothing accomplished. But see him now recovered from his delusion; he abandons all thought of being able to move the engine by his own strength; he sees that he is simply responsible to avail himself of the steam power so abundantly provided, taking care that the machinery is so adjusted to it as to be immediately controlled by it; he is awake and vigilant, yet comparatively restful; he realizes the fulness of power that is every moment available. Thus consecration to be effectual must be united to faith. We must have faith in the all-sufficient grace of Christ available for the believer each moment. Without me you can do nothing. Making over every thing to Christ we confidently expect that he will do his part and enable us to do all the good pleasure of his will, working in us to will and to do of his good pleasure.

Major Oldham read extracts from a letter from a friend at home, who has lately entered into this blissful rest in Christ. Mr. Douglas spoke of the necessity of having a will coincident with that of God; illustrating the matter by the two beams of a cross, one of which is perpendicular, pointing to the skies, representing the will of God, the other parallel to the earth, representing man's will; wherever there is this diversity of will, there is a cross, a perpetual conflict. Both of these speakers spoke of the danger connected with the making of plans; the tendency to determine beforehand what you shall do at a particular time, though possibly the will of God may be very different. The absence of hurry in the life of Jesus was illustrated by the incident that occurred when he was on his way to the house of Jairus, whose daughter was at the point of death; when the woman who had an issue of blood touched the hem of his garment, he stopped, summoned her, heard her story and spoke to her, explaining to her how she had obtained the blessing. So the believer, walking with God, and waiting upon the unfoldings of his providence, must be free to meet each exigency that may arise no matter how unexpected, and no matter how much he may have been absorbed in something lying before.

An opportunity was given for those who felt a desire to consecrate themselves fully to the Lord, and to look him for the grace to maintain this consecration, to manifest this desire by standing up. Twelve or fifteen persons stood up. A season of earnest prayer followed. The presence of the Saviour was powerfully realized. The hearts of many overflowed with joy, and at the close all united in singing "O bliss of the purified! bliss of the free!" One who was still out of Christ, was brought under deep conviction in this meeting, and at the close surrendered herself to Jesus and found peace in believing.

—A soft answer turns away wrath: but sometimes erring humanity cannot give this soft answer in moments of irritation; in such cases, there stands the fortress of silence, with doors wide open, as refuge for the tired spirit until calmer moments come.—*Arrow.*

Epitome of News.

SATURDAY, DECEMBER 26.

—*Times*, November, 24: "The controversy raised by Mr. Gladstone gathers volume and force as it progresses, and this morning we have to present our readers with an unusually large instalment of it. If the amount of controversial reading thus provided for them looks formidable, they will find it has the advantage of presenting in one comprehensive view the various aspects of the question. Lord Acton sends us a learned letter, justifying by reference to authorities the heavy charges he had brought against Popes and Councils of former days, declaring at the same time that the Communion of the Roman Catholic Church is dearer to him than life. Bishop Ullathorne comes forward in a Pastoral to denounce the new sect of the "Dollingerites," and to declare formally that "a person who, like Lord Acton, adheres not with steadfastness to the dogmatic decisions of the Popes and Councils is not—as a child of the Church, and has no right to her sacraments of communion." Lord Arundell of Wardour takes a middle course, and declares that, like Sir George Bowyer, he accepts the decrees of the Vatican, but repudiates the unqualified interpretation of them in an Ultramontane sense which Monsignor Capel has dogmatically enunciated in our columns. Mr. Shee supplies us with a further and a legal view of the question, and declares he has no evidence to convince him, "as a Catholic, that the Vatican Council has in fact pronounced any decree whatever on the question of Papal Infallibility." The Pope, he says, has expressed his opinion "with the approbation of the Council," but the Council had asserted nothing on the subject, nor clenched it "by its own anathema." The spectacle thus presented of the unanimity of Roman Catholic opinion will aptly illustrate Bishop Ullathorne's observation "how great a marvel, how unfathomable a difficulty, the Catholic spirit and life present to those outside the Church." It is supposed to be the great boast of the Roman Church that perfect religious harmony prevails within her fold. It may now be seen how just is the application to her which has been made of an old saying—"They make a silence, and call it peace." An outsider contrives to disturb the silence, and to elicit the real opinions of her members, and all at once is seen to be as discordant as in any ordinary Protestant Church or Sect. Bishop Ullathorne, in fact, explains how, century after century, some difference of opinion has arisen within the Church, and she has only maintained her nominal unity by narrowing her communion. It is a perpetual process of disintegration, and in our columns this morning the reader may study its misery with his own eyes."

—*Bombay Gazette*: "The Gaekwar, of course, will rejoice over his deliverance, for it is no secret that his Highness hated Mr. Dadabhai almost as much as he hated Colonel Phayre. When he called to his aid the Parsee Secretary to the East India Association, whose influence would, he hoped, save his kingdom from annexation by the British Government, we foretold that Mr. Dadabhai would be thrown aside as soon as he had served the purpose for which he was summoned to Baroda; and this prophecy has now been exactly fulfilled. It was indeed absurd to suppose that there could be any sympathy between the Prince and his Parsee Minister; and, when the supersession of Colonel Phayre had finally relieved the Gaekwar's mind of the haunting dread that the paramount Power might at any moment step in and take his kingdom from him, His Highness seems to have lost no time in forcing Mr. Dadabhai to resign office. Mulharrao will now be able to go back to the congenial society of his old favourites; and the practical result of the change at the Residency will probably be the continuation of the abuses which Colonel Phayre vainly strove to check. For the Government of India seems to have deliberately adopted the policy of letting the Gaekwar do what he likes till the end of next year; and Mulharrao is ready and eager to avail himself of this license in a way that must end either in his own ruin or in the destruction of his people."

Overland Mail: A report comes from Rome that the Archbishop of Westminster will return to England as Cardinal Manning, and will be probably recognised as the successor to Pius IX.

The Spanish authorities have seized a British schooner suspected of conveying war material to the Cuban insurgents.

Serious religious disturbances have broken out

in Brazil, which have required the interference of the military to subdue.

Dr. Kenealy has been disbarred by the benchers of Gray's-inn. It is further stated that the Lord Chancellor has also removed his name from the list of Queen's Counsel.

Horatio Walters, the captain of the *Emily Augusta*, has been found guilty of manslaughter and has been sentenced to fifteen years' penal servitude.

The average sale daily of Mr. Gladstone's pamphlet on the Vatican Decrees is 7,000 copies.

—H. E. the Governor of Bombay left for Kattywar, Saturday night.

—Home paper: "During the terrible storm on Sunday (November 29) the steamer *La Plata*, bound from the Thames to South America, with telegraph cable on board, foundered off Ushant. Of the crew about sixty, including the captain, are believed to have been drowned, and the remainder, fifteen in number, put off in a small boat, and, after having been at sea for nearly twenty-four hours almost without provisions, were picked up by the [illegible] ship *Gore Loch*. Thence fourteen of the survivors were transferred to the steamer *Intomor*, and by this vessel they were brought to the Thames. The missing are Capt. Dudden, Mr. Hughes (the surgeon) the three officers, one of the four engineers, seven of the ten stewards and cooks, both the boatswains, the carpenter, all the eleven stokers, fourteen of the twenty-one seamen, and the whole of the cable staff, numbering sixteen, with Mr. Ricketts and the six electricians accompanying him. The list of those who were rescued consists of three engineers, three stewards or cooks, seven sailors, and one lamp-trimmer, besides the boy, name unknown, who was left on board the *Gore Loch*, and whose condition is described as bordering on insanity. A mental disorder, indeed, seems to have been more or less common to several among the rescued persons."

—*Indian Statesman*: "Father Rivington arrived from England by yesterday's mail, and preached his first sermon in Bombay at Holy Trinity Church, Sonapore. The church, which was decorated with flowers and evergreens, was well attended, and the eloquent discourse of the reverend father was listened to with marked attention."

—There was some little agitation in Bombay yesterday. It was believed that the Mahomedans would resent Mr. Jaffboy's new book. Everything passed off quietly.

—*Gazette*: "We were in error in stating that the Tramway Company here had bought the stock of the Calcutta Tramways."

—Deaths last week, 410.

Monday, December 28.

—Colonel James, Controller of Military Accounts, was killed on Friday by a fall from his horse whilst out pigsticking, near Diamond Harbour, and was buried at Calcutta on the 20th.

—*Times of India*, Allahabad, 27: "A Petition to the Queen direct, against Ritualistic observances, is circulating here. It is signed by many persons of local influence. A copy is only to be sent to the Bishop of Calcutta."

"H. M. the King of Burmah, not content with monopolising the different trades of his capital, is now going to start a newspaper. It is to be published in Burmese and English. The plant and presses have already arrived."

—Overland news, Dec. 4: The conflict between the Church and State in Germany appears to be leading up to a crisis; and the people in the rural districts side with the clergy in their determined opposition to the civil authorities.

M. Buffet has been elected President of the French Assembly. Marshal MacMahon delivered his Message to be Senate last evening.

—How far the *Friend of India* has declined from what it was, may be seen from the following by a correspondent of the *Indian Daily News*: "The *Friend of India* does not apparently see that, in telling dissenting ministers of India, as he has done in a late issue, their "personal status," as ministers, is dependent upon that of the established clergy, he has offered them what they cannot very well help regarding as a deliberate insult. Dr. Wenger's personal status, for instance, dependent on Dr. Tarbo, and Dr. Duff's on Dr. Mozumdar. The only "personal status" that dissenting ministers seek, or would care to have, so far as I know, apart from the rights they possess as British citizens and subjects, is that which their Master has already assigned them, in their work. Indeed, the very phrase, "personal status" savours so thoroughly of an ecclesiastical establishment, that only one who was quite unacquainted with dissenting ministers would have used it in reference to them at all. But, even were it true in any sense that their personal status did depend upon the ritualistic class of the establishment—upon men, that is, at least some of whom cordially hate both dissenters and their work, and lose no opportunity of injuring either—that certainly would be a strong additional reason for getting rid of the establishment as early as possible, in order that a position so very humiliating might at once cease to exist."

—The *Madras Mail* says: "A short time ago a Brahman had to give evidence in a Mofussil Court, when the pleader drew from him the statement that he was about 90 years of age, and that he had recently married a little girl of nine. He had paid Rs. 1,000 to get her. He was so deaf that the questions had to be bawled into his ears. The Judge ask him incidentally if, in case he died before his wife joined him, he would allow her to marry again—at which idea, when he got it properly into his head, he expressed with horror."

—*Lucknow Witness*: "Mr. W. L. H Forbes, son of the Hon. Robert Forbes, has been appointed as Lay Evangelist by the Anglo-Indian Christian Union, and has already entered upon his labours at Saharanpore. He intends to visit among and preach the Gospel to the numerous European and Eurasian families in railway employ at that place. He will hold service for them every Lord's Day in the American Mission Chapel, besides prayer-meetings during the week. It is his purpose also, with the co-operation of Mrs. Forbes, who has had many years' experience as a school-teacher in America, to provide instruction for the children of the employés."

—The *Witness* hears that, at the first meeting in the Corinthian Theatre, Calcutta, 2 persons sought the Lord, at the second 7 and at the third 10.

—Same: "Calcutta has fairly won the honour of having initiated the "Woman's Crusade" movement in India. For three Sundays past a small band of ladies have visited the drinking saloons in Bow Bazaar, and have sung, talked, and prayed with the sailors and others whom they found on the premises. The results have been most satisfactory. In only one instance has any rudeness been manifested by the saloon keepers, and even in this case the ladies were not prevented from holding a service. The sailors listen to the singing and prayer not only with respect, but with eager joy, many of them being moved to tears while listening to words which remind them of purer scenes and brighter days. Last Sabbath afternoon was a time of special interest in connection with this noble work. Three manly young fellows were powerfully awakened and joyously converted to God, and two others were among those who sought the Lord in the Corinthian Theatre the same evening."

Tuesday, December 29.

—*Deccan Herald*: "Drinking is the fruitful source of insanity, either in the person who addicts himself to it or in his posterity. How important then to the individual and to the State that this terrible vice should be kept in check, before it bring on the loss of memory, the impaired intellect, the miserable thoughts, the imbecility, the insanity which frequently result from chronic alcoholism. Tobacco smoking, if in excess, often brings on insanity, and there can be no doubt he who is the least likely to become insane is the man who can say, "All things are lawful unto me, but I will not be brought under the power of anything," and who avoids such practices as are likely to bring him under their power. We have written on this subject to-day because we regret to notice that the numbers of those in our Army who are invalided for insanity are greatly on the increase. It is important that we should ascertain the cause of this increase. Do our regimental libraries pander to the unwholesome passion for exciting reading, which prevails to such an extent thoughout the entire community? Few insattiate novel readers care for a book without the flavour of crime about it. The moral tone of the reader is vitiated, and the mind gets into a morbid and unnatural state from its craving for further supplies of this exciting mental food. Are the returns for insanity swelled by the increase of drunkenness or lust? Let honest medical men honestly answer this question and we may hope for a change in these returns. Certainly we have never seen a soldier who owed his insanity to his zeal in religion; but we have seen many who have been saved from ruin by embracing that religion which teaches them to give up all sinful practices and to employ their time in doing good to their comrades in the barrack-room. Commanding officers who laugh and scout at the religion of those under their command have a great deal to answer for."

—*Journal de Genève*: "Monday (November 23) a frightful accident happened at a few kilometres from the Great St. Bernard. On the 19th inst., at the break of day, a caravan composed of 12 Italian workmen, returning to their country, left the Bourg St. Pierre and the tavern of Proz, where they had passed the night, and, despite the foul weather and difficult state of the roads, attempted to cross the mountain pass or to reach the refuge as circumstances might allow. The sky was dark and there was a violent snowdrift. On reaching the spot known as the Montagne St. Pierre, half-way between the starting point and the place of refuge, they were joined by two monks, preceded by the convent servant and a large-sized dog who, according to the rule of the monastery, came to meet the travellers. At this moment the drift of snow became intense. Suddenly a [illegible]-spout, called *ravin* in the language of the mountaineers, whirled through the air, and, whisking up the fresh-fallen snow, enveloped the travellers. The first column, composed of five Italian workmen, two monks, the servant, and the dog, disappeared under a shroud of snow several metres thick without any avalanche having fallen from the mountains; the seven others who were following were stricken down by the same cause a short distance from the first. A deadly silence followed. Suddenly the seven last victims buried in the snow succeeded in emerging from beneath the white surface. They were saved, and they returned to their starting-place after having made every endeavour to rescue their comrades from the grave in which they are probably at this moment of writing still alive. One of these men succeeded by the force of instinct and the energy of despair in breaking through the ice piled above him. It was the monk Contat from Scubraucher. He dragged his bleeding limbs about a mile and a half from the grave where he had been buried for several hours, and reached the first hut called the 'hospital,' and situated close to the Velan. It is there the young monk was found the next morning nearly insensible, after having been 27 hours alone, without food or assistance of any kind, by his brother monks of the convent who had come to look after the victims of the accident. How had they become aware of the catastrophe? The dog Turco had succeeded in scratching through the snow and found his way back to the convent. At the sight of this noble animal with his bruised and bleeding body, the monks no longer had any doubt as to the fate of their two brethren, and started at once to seek for them. A flask of spirits applied to the mouth of the only survivor of this scene, which is here narrated from his own description, restored him to life for a brief space, for a few minutes later he was a corpse. His colleagues and six other companions, buried beneath the *ravin*, have not yet been found. This is the most terrible accident which has happened on Mont St. Berdard since the year 1816."

—*Bombay Gazette*: "We hinted on Saturday at the discovery by Mr. Souter of evidence implicating the Gaekwar's Court in the attempt to poison Colonel Phayre; and we may now say that this evidence is of such a nature as not merely to justify, but to demand, the immediate appointment by the Government of India of a Court of Inquiry to try the Gaekwar and his chief courtiers. Mr. Souter got a clue to the plot, first of all, from Mrs. Crawley-Boevey's ayah, who confessed that Malharrao Gaekwar himself had tried to persuade her to put a philtre into Colonel Phayre's drink, in order to charm away the Resident's antipathy to His Highness. Within the last week however, the jemadar of peons at the Residency has made a still more important confession, from which it appears that all Colonel Phayre's servants had been tampered with, and that the jemadar himself and the havildar—the latter is the man who actually put the poison into the sherbet—had had several interviews with the Gaekwar's principal favourites to arrange the preliminaries of the poisoning. The man who prepared the poison and the sowar who conveyed it to the Residency are both dead; and Mr. Souter is now, we understand, prosecuting inquiries into the circumstances of their deaths. The chain of circumstantial evidence is, however, nearly complete, and the men accused of having planned the assassination are, besides the Gaekwar himself, Nana Khanvilkar, the former Minister, Damodar Pant, the Private Secretary, and Hureeba Gaekwar. Sir Lewis Pelly is, proba-

only waiting till the information collected by Mr. Souter has been formally placed before him, in order to arrest Mallarrav and his confidential friends, and detain them in prison till they can be tried by a properly constituted Court.

—The number of spinning mills in the United States to July last was 847, of which 663 are in the Northern and 187 in the Southern States. Some of these, however, are exceedingly small, one in Arkansas having only 1,296 spindles. The total consumption of cotton in the year ending July last was 1,229,013 bales, and the number of spindles had increased 33 per cent. since 1870.

Wednesday, December 30.

—19 out of 47 Duffla captives have been surrendered. The rest have chiefly died.

—*Bombay Gazette*: "We learn from a passenger who has just come by rail from Madras to Bombay that the rivers are subsiding considerably. Passengers are conveyed over one breach on one break, by palkees at another, and in cots at a third. The journey is a little troublesome, but in a week or two the rivers will, it is expected, have subsided so far that diversions may be laid in."

—A correspondent says: The practice of betting among the women of the Upper Ten Thousand has largely increased of late, and has now become so prevalent as to become a serious evil. There is scarcely a household in Belgravia in which this practice has not intruded, and it has been productive of an amount of financial embarrassment and domestic trouble little suspected by the outer world. Ladies make it a point to meet their debts of honour; as one of them epigrammatically observed, 'she pays her bets before she pays her baker,' and thus confiding husbands find that their household expenses have to be twice discharged."

—*Athenæum*: "The Library of the India Office contains a book of immense interest and value to Orientalists. It is the 'Tembavani' of Beschi, in his own handwriting. It was not long ago that Sir Walter Elliott presented the manuscript to the Library; and, by the courtesy of Dr. Rost and Prof. Childers, I have had the opportunity of minutely examining it. Constantine Joseph Beschi, it will be remembered, was a learned and renowned Jesuit missionary, who landed at Goa, on the Malabar Coast of India, in the year 1700 A.D., and died in a town on the Coromandel coast in the year 1742. As a linguist, he must be regarded as incomparable the greatest European who has ever made India his adopted country—ever excepting Dr. Mill, the author of the "Christa Sangita." Upon Beschi's arrival in the country, he discarded, as much as he could, all European habits and customs, and lived as a Brahmin of the Brahmins, eating only vegetable food, and assuming the attire and pomp of a great "Guru." With sandals on his feet, a bright orange robe round his shoulders and loins, and a white turban for his head-dress, he moved among the people as the great "Viramamuni," or "Heroic Devotee," as his admirers entitled him. He wore pearl and ruby ear-rings, sat on a tiger-skin, rode in an ivory palanquin, and, wherever he proceeded, had young Brahmin boys to fan him with peacock feathers. Whilst pursuing this extraordinary course in public, he devoted himself in private, not only to a strictly ascetic mode of life, but to incessant studies of the most laborious description. His knowledge of both of the two dialects of Tamil, in their history, structure, and genius, was simply unrivalled; and in order to gain the favour of Chanda Sahib, the Nawab of Trichinopoly, he learnt Persian and Hindustani in such an incredibly short space of time, and with such perfection, that the astonished prince at once appointed him as his prime minister and gave him four broad townships for the support of his new station. During the forty two years of Beschi's life in India, he composed twenty-four distinct works, besides numerous small pamphlets and poems. The labour which some of these works must have cost the writer may be imagined when it is considered that one was a Dictionary of the Tamil Language, another was a Portuguese, Latin, and Tamil Vocabulary, another was a Dictionary Tamil and French, several were systems of theology and controversial treatises, several were elaborate grammars, one was a novel, another was an inimitable satire (which has been translated by Mr. Babington into English, under the title of 'Guru Nicolle,' and printed in London, 1822), and one, his greatest and most elaborate work, was a sacred poem called the 'Unfading Garland,' or 'Tembavani,' which contains 3615 tetrastichs, in thirty cantos, with a prose interpretation attached to every stanza. It is this last-mentioned work, in the author's own handwriting, which has been presented to the India Office Library by Sir Walter Elliot, and which is the subject of this notice.

"The 'Tembavani' is not only remarkable as being the production of a European pen, but in itself is a poem of wonderful excellence as regards its poetical conception, its structure, its style, its beauty of versification, and the vast erudition displayed in it. I am not aware of a poem, written by a European, in any of the languages of India, and acknowledged by Hindu pundits as a thoroughly *classic* production, save this one. Beschi found, on becoming intimately acquainted with South Indian literature, that the most celebrated folk-song of the Tamilians was the famous 'Ramayanam' of Kamban, which treated of the exploits of another god than that worshipped by Christendom. He therefore set himself to composing, both in his character of missionary and of poet, an epic, of which the heroes were Christ, the Blessed Virgin, and her husband, in the hope that his poem would supplant the non-Christian epic in the favour of the South Indian public. With this aim in view, almost every adventure, achievement, and miracle recorded of Rama, is elaborately paralleled in Beschi's poem. Were it necessary, I could adduce extraordinary instances of this. In one part of the 'Ramayanam,' for example, the flags on the towers are represented as flapping their gorgeous folds before the advent of the hero, as a warning to him and as if to say, "Depart, depart!" In the 'Tembavani,' on the other hand, the bannerets of the turrets of Palestine are represented by the poet as welcoming the Holy Infant from Egypt, quivering with wordless joy, and lightly waving their folds, as if to say, "Come, come!"

—*Indian Statesman*: "The great Jaitpur succession case has been settled by the Marquis of Salisbury. It was announced yesterday that the Secretary of State for India had confirmed the decision of Mr. Jardine, the Judicial Commissioner in Kattyawar. The interest at stake is a chieftaincy with a yearly income of one and a-half lacs of rupees and inesue profits amounting to 25 lacs of rupees."

Thursday, December 31.

—*Bombay Gazette* telegrams, Allahabad and Calcutta, December 30: Pakhe has surrendered his captives. His village has been occupied without resistance. All well up to the 22nd instant.—Lieutenant Colonel T. B. Harrison, Bengal Staff Corps, Officiating Controller of Military Accounts, Bombay succeeds Colonel James as Controller in Bengal.—The *Pioneer* says that the rumour regarding Medical Officers undergoing a tour of seven years' service, instead of five, the present limit, is very much discredited by the fact that the authorities in Calcutta know nothing about it. —Mr. Fitzpatrick's report on the inquiry about the supposed Nana was lately despatched to the Secretary of State.—The Viceroy has received an address from the British Indian Association on his successful Famine policy.—The Government of India propose to review Famine operations when the North-Western Provinces Relief measures report has been received, with the view of taking steps for any possible future calamity.—Mr. Cockerell, Commissioner of Dacca, has accepted the duty of investigating the Stevens' murder case. —Dr. Hunter has been telegraphed for and has arrived in Calcutta. The object of his visit is to arrange, in communication with the Bengal Government, the future management and place of publication of the Imperial Gazetteer.

—The *Bombay Gazette* describes Mr. Souter's proceedings in Baroda: "Agents of the police were thrown out over Baroda, who made themselves familiar with all classes in the Bazaars. Success, we are told, did not seem probable for a time, but a romantic incident occurred which soon gave a clue to discoveries of an invaluable description. One of the agents got into conversation with a bullock-cartman, and the latter becoming garrulous told his new-found friend that he had on several occasions been employed to convey a passenger to the Gaekwar's Palace. Whom had he taken? Well, it was an ayah named so-and-so in the service of Colonel Phayre. This was enough for the Agent. Shortly afterwards, the cartman and the ayah (who has latterly been in the service of Mr. Cracsley-Boever) found themselves in charge of the police. The ayah was frightened, and, we are told, made astonishing confessions about certain interviews she had had directly with the Gaekwar. Large sums of money were found in her possession, or in that of her family; and, as the class of people to which she belongs do not generally possess wealth, doubtless she was indebted for it to the Gaekwar, who obviously must have been taking an astonishing amount of interest in the affairs of the Resident's family. This ayah is not the only important prisoner who has been secured. Two men have been captured by Mr. Souter, and one of them, at all events, must have proved invaluable as he was employed as a "go-between" between the Gaekwar and Colonel Phayre. The Resident had the greatest confidence in this person, whose name is Yeshwunt; and to all appearence Yeshwunt was an honest man, the sole aim of whose life was to please the Resident and smooth away any little difficulties between him and the Gaekwar. No man could have appeared to be more disinterested than Yeshwunt. "Not for myself but for others" appeared to be his motto. If Mrs. Phayre or Colonel Phayre came to Bombay, Yeshwunt would also go to Bombay to inquire about Madam's health or the Resident's health. Yeshwunt, however, has turned out to be one of the greatest scamps of the whole fraternity of rogues in Baroda. For a long time past he has been nothing more nor less than a spy upon Colonel Phayre, and a tool in the hands of the Gaekwar. The last job he was employed in by the Gaekwar has turned out to be a very serious affair for his master, and so he has confessed a good many damaging facts against that personage. The other prisoner is, we believe, a Jemadar of peons who, we hear, played a more or less direct part in conveying the poison to Colonel Phayre's cup. He also has told some pretty tales about the Gaekwar and the immediate associates of His Highness. Altogether we are inclined to think that Mr. Souter has obtained a mass of evidence sufficient to allow no loophole for the Gaekwar to escape from the charge of attempting to murder a representative of Her Majesty the Queen who had been deputed to his Court."

—The *Times of India* describes a carriage designed by Mr. D. E. Goatling to replace the present buggy.

—Eight more of the Duffla captives have surrendered. Only three are unaccounted for.

—The Bishop of Calcutta ordained four priests and three deacons on the 20th, at Calcutta.

—*Bombay Gazette*: "We regret to announce the death, yesterday morning, at Watson's Hotel, of Mr. Charles Robertson Ovans, C.S., Collector and Political Agent at Colaba. Mr. Ovans entered the Bombay Civil Service in 1856. He held several Revenue and Magisterial appointments in different parts of the Presidency, and did useful work in organizing the Municipalities at Poona and Nassick. Mr. Ovans was distinguished for his efforts to promote education, and will be long remembered by the native of the Deccan."

"The appointment of Acting Collector of Colaba, which was held by Mr. Ovans, will probably be given to Mr. Arthur Crawford, formerly Municipal Commissioner of Bombay."

—The railroad between Shanghai and Wusung has been actually commenced.—The proposed Amoy Foochow telegraph has been commenced.

—*Friend of India*: "A most interesting and instructive lecture was delivered last night in the Durbar Room at the Town Hall by the Rev. F. R. A. Glover, M. A., *Cantab.*, formerly Rector of Charlton, in Dover, on the subject of "The Great Pyramid of Jeezeh in Egypt." The learned gentleman treated his subject with a special view towards proving the connection between revealed religion and science, pointing out the great scientific discoveries which have recently been made in connection with that wonderful structure."

—In a recent sitting of the German Parliament, Prince Bismarck said: "The Pope being a purely religious chief, there was no occasion to keep a permanent political representative at his Court. Things, indeed, might have been left *in statu quo* had not the present Pope, a true member of the Church Militant, thought fit to revive the ancient struggle of the Papacy with the Temporal Power, and more especially with the German Empire. The spirit animating the Papacy in this campaign was too well known to require comment; still, he would tell the House a story which had been long-kept secret, but which, after all that had happened, had better be made public. In 1859, when the Wurtemberg Government had occasion to complain of the action of the Papacy, the Wurtemberg Envoy at Munich was instructed to make representation; and in a conversation which passed between the Envoy and the Nuncio, the latter said the Roman Church was free only in America, and perhaps England and Belgium. In all other countries the Roman Church had to look to revolu-

tion as the sole means of securing her rightful position. This, then, was the view of the priestly diplomatist station at Munich in 1869, and formerly representing the Vatican at Paris. Well, the revolution so ardently desired by the Vatican did not come to pass, but we had the war of 1870 instead. Gentleman, I am in possession of conclusive evidence proving that the war of 1870 was the combined work of Rome and France; that the Ecumenical Council was cut short on account of the war; and that very different votes would have been taken by the Council had the French been victorious. I know from the very best sources that the Emperor Napoleon was dragged into the war very much against his will by the Jesuitical influence rampant at his Court; that he strove hard to resist those influences; that in the eleventh hour he determined to maintain peace; that he stuck to this determination for half an hour, and that he was ultimately overpowered by persons representing Rome."

—The Sultan, moved by the sufferings of the population in Asia Minor, has placed a sum of twenty thousand pounds at the disposal of the Turkish Relief Commission.

—The death of Mr. Ithudus W. Pritchard, Editor *Delhi Gazette*, occurred on the 23rd.

—Overland Mail, Dec. 11: President Grant's Message to Congress on Dec. 7 treats of Spanish dealings with Cuba as a thing that must be stopped by foreign intervention.

Mr. Mackonochie has been suspended for six weeks by the Court of Arches for illegal Ritual innovations at St. Alban's, Holborn.

The boatswain and quartermaster of the ill-fated steamer *La Plata* have been saved, after floating about for three days in the Bay of Biscay, clinging to a portion of the wreck.

The insurrection in the Argentine Republic is understood to have terminated with the defeat of the leader, General Mitre.

—*Bengal Chr. Herald*: "In the evening of Lord's day the 20th. instant the Revd. J. M. Thoburn, D. D. preached a most powerful sermon at the Corinthian Theatre, Dharmtollah from Hebrews 12; 23. Dr. Thoburn said that that very afternoon some ladies were speaking about the precious and ever blessed Jesus to sailors in Flag Street, Lall Bazar, and three Sailors received instant peace through the peace-speaking blood of Emmanuel; these three new believers called at Dr. Thoburn's house and confessed Christ.

"In the after-meeting the Revd. Mr. Christian and General Litchfield engaged in prayer. 8 of the congregation came forwards as seekers; they sought and found the Lord; one of these was a Ceylonese gentleman, a scion of a family of highest rank and wealth in his native island. As he had never been baptised, the sealing ordinance of baptism was administered then and here. "Can any man forbid water that these should not be baptised." The usual questions were put to the believer and on the profession of his own faith he was received into the visible Church of Christ. As the Eunuch of Ethiopia returned from Jerusalem to his own country rejoicing with joy unspeakable and full of glory, so may our young brother go back to Ceylon full of gladness as a pardoned sinner, and testify to his countrymen of the unsearchable riches of Christ."

Friday, January 1, 1875.

—It is said the Afreadies received Rs. 1200 for the relief of the Bandmaster.

—The *Semaphore* with the next English Mails left Aden yesterday at 2 p. m.

—Sir Salar Jung has gone to Calcutta.

—*Bombay Gazette*: "Mr. H. Stead, the agent in Bombay to the liquidators of the London, Bombay and Mediterranean Bank, who went out shooting at Matheran, has been missing since Wednesday morning. The most diligent enquiries ordered to be made by the Superintendent failed to obtain any trace of his body up to yesterday (Thursday.)"

—Deaths last week, 386.

—The services of Colonel Phayre, C. B., late Resident at Baroda, have been placed at the disposal of the Commander-in-Chief.

—The *Statesman* says that Mr. Stead has returned safe and sound.

—The well-known Authoress, A. L. O. E. offers to Bengallee ladies a prize of Rs. 200, for the best Bengallee poem on the "Lord Christ."

Selections.

THE HIGHER CHRISTIAN LIFE.

BY H. W. S.

Service.

There is, perhaps, no part of Christian experience where a greater change is known upon entering into the life hid with Christ in God, than in the matter of service.

In all the lower forms of Christian life, service is apt to have more or less of bondage in it—that is, it is done purely as a matter of duty, and often as a trial and a cross. Certain things, which at the first may have been a joy and a delight, become weary tasks—performed faithfully perhaps, but with much secret disinclination, and many confessed or unconfessed wishes that they need not be done at all, or at least that they need not be done so often. The soul finds itself saying, instead of the "May I" of love, the "Must I" of duty. The yoke, which was at first easy, begins to gall, and the burden feels heavy instead of light.

One dear Christian expressed it once to me in this way. "When I was first converted," she said, "I was so full of joy and love that I was only too glad and thankful to be allowed to do anything for my Lord, and I eagerly entered every open door. But after a while, as my early joy faded away, and my love burned less fervently, I began to wish I had not been quite so eager; for I found myself involved in lines of service which were gradually becoming very distasteful and burdensome to me. I could not very well give them up, since I had begun them, without exciting great remark, and yet I longed to do so increasingly. I was expected to visit the sick, and pray beside their beds. I was expected to attend prayer-meetings, and speak at them. I was expected to be always ready for every effort in Christian work, and the sense of these expectations bowed me down continually. At last it become so unspeakably burdensome to me to live the sort of Christian life I had entered upon, and was expected by all around me to live, that I felt as if any kind of manual labour would have been easier, and I would have preferred, infinitely, scrubbing all day on my hands and knees to being compelled to go through the treadmill of my daily Christian work. I envied," she said, "the servants in the kitchen, and the women at the wash-tubs."

This may seem to some like a strong statement; but does it not present a vivid picture of some of your own experiences, dear Christian? Have you never gone to your work as a slave to his daily task, knowing it to be your duty and that therefore you must do it, but rebounding like an india-rubber ball back into your real interests and pleasures the moment your work was over?

Of course you have known this was the wrong way to feel, and have been ashamed of it from the bottom of your heart, but still you have seen no way to help it. You have not *loved* your work, and could you have done so with an easy conscience, you would have been glad to have given it up altogether.

Or, if this does not describe your case, perhaps another picture will. You do love your work in the abstract, but, in the doing of it, you find so many cares and responsibilities connected with it, so many misgivings and doubts as to your own capacity or fitness, that it becomes a very heavy burden, and you go to it bowed down and weary, before the labour has even begun. Then also you are continually distressing yourself about the results of your work, and greatly troubled if they are not just what you would like, and this of itself is a constant burden.

Now from all these forms of bondage the soul is entirely delivered that enters fully into the blessed life of faith. In the first place, service of any sort becomes delightful to it, because, having surrendered its will into the keeping of the Lord, He works in it to will and to do of His good pleasure, and the soul finds itself really *wanting* to do the things God wants it to do. It is always very pleasant to do the things we *want* to do, let them be ever so difficult of accomplishment, or involve ever so much of bodily weariness. If a man's *will* is really set on a thing, he regards with a sublime indifference the obstacles that lie in the way of his reaching it, and laughs to himself at the idea of any opposition or difficulties hindering him. How many men have gone gladly and thankfully to the ends of the world in search of worldly fortunes, or to fulfil worldly ambitions, and have scorned the thoughts of any cross connected with it! How many mothers have congratulated themselves and rejoiced over the honour done their sons in being promoted to some place of power and usefulness in their Queen's service, although it has involved perhaps years of separation, and a life of hardship for their dear ones! And yet these same men and these very mother would have felt and said that they were taking up crosses too heavy almost to be borne, had the service of Christ required the same sacrifice of home, and friends, and worldly ease. It is altogether the way we look at things whether we think they are crosses or not. And I am ashamed to think that any Christian should ever put on a long face and shed tears over doing a thing for Christ, which a worldly man would be only too glad to do for money.

What we need in the Christian life is to get believers to want to do God's will as much as other people want to do their own will. And this is the idea of the Gospel. It is what God intended for us, and it is what He has promised. In describing the new covenant in Heb. viii. 6-13, He says it shall no more be the old covenant made on Sinai—that is a law given from the outside, controlling a man by force, but it shall be a law written within, constraining a man by love. "I will put my laws," He says, "into their mind, and write them in their hearts." This can mean nothing but that we shall *love* His law for anything written on our hearts we must love. And putting it into our minds is surely the same as God working in us to "will and to do of His good pleasure," and means that we shall will what God wills, and shall obey His sweet commands, not because it is our duty to do so, but because we ourselves want to do what He wants us to do. Nothing could possibly be [illegible] more blessed than this. How often have we thought when dealing with our children, "Oh if I could only get inside of them and make them want to do just what I want, how easy it would be to manage them then!" And how often practically in experience we have found that, to deal with cross-grained people, we must carefully avoid suggesting our wishes to them, but must in some way induce them to suggest them themselves, sure that there will be no opposition to contend with. And we, who are by nature a stiff-necked people, always rebel more or less against a law from outside of us, while we joyfully embrace the same law springing up within.

God's plan for us therefore is to get possession of the inside of a man, to take the control and management of his will, and to work it for him; and then obedience is easy and a delight, and service becomes perfect freedom, until the Christian is forced to exclaim, This happy service! Who could dream earth had such liberty?"

What you need to do then, dear Christian, if you are in bondage, is to put your will over completely into the hands of your Lord, surrendering to Him the entire control of it. Say, "Yes, Lord, YES!" to everything, and trust Him so to work in you to will, as to bring your whole wishes and affections into conformity with His own sweet, and lovable, and most lovely will. I have seen this done over and over, in cases where it looked beforehand an utterly impossible thing. In one case, where a lady had been for years rebelling fearfully against a thing which she knew was right, but which she hated, I saw her, out of the depths of despair and without any feeling, give her will in that matter up into the hands of her Lord, and begin to say to Him, "Thy will be done; *Thy will be done!*" And in one short hour that very thing began to look sweet and precious to her. It is wonderful what miracles God works in wills that are utterly surrendered to Him. He turns hard things into easy, and bitter things into sweet. It is not that He puts easy things in the place of the hard, but He actually changes the hard thing into an easy one. And this is salvation. It is grand. Do try it, you who are going about daily Christian living as to a hard and weary task, and see if the blessed Jesus will not transform the very life you live now as a bondage into the most delicious liberty.

Or again, if you do love His will in the abstract, but find the doing of it hard and burdensome, from this also there is deliverance in the wonderful life of faith. For in this life no burdens are carried, or anxieties felt. The Lord is our burden-bearer, and upon Him we must lay off every care. He says, in effect, "Be careful for nothing," but just make your requests known to me, and I will attend to them all. Be careful for *nothing*. He says, not even your service. Above all, I should think, our service, because we know ourselves to be so utterly helpless in this, that even if we were careful it would not amount to anything. What have we to do with thinking whether we are fit or not? The Master-workman surely has a right to use any tool He pleases for His own work, and it is plainly not the business of the tool to decide whether it is the right one to be used or not. He knows, and if he chooses to use us, of course we must be fit. And in truth, if we only knew it, our chiefest fitness is in our utter helplessness. His strength can only be made perfect in our weakness. I can give you a splendid illustration of this.

I was once visiting an idiot asylum and looking at the children going through dumb-bell exercises. Now we all know that it is a very difficult thing for idiots to manage their movements. They have strength enough, generally, but no skill to use this strength, and as a consequence cannot do much. And in these dumb-bell exercises this deficiency was very apparent. They made all sorts of awkward movements. Now and then, by a happy chance, they would make a move ment in harmony with the music, and the teacher's directions, but for the most part all was out of harmony. One little girl, however, I noticed, who made perfect movements. Not a jar nor a break disturbed the harmony of her exercises. And the reason was, not that she had more strength than the others, but that she

had no strength at all. She could not so much as close her hands over the dumb-bells, nor lift her arms, and the master had to stand behind her and do it all. She yielded up her members as instruments to him, and his strength was made perfect in her weakness. He knew how to go through those exercises, for he himself had planned them, and therefore when he did it, it was done right. She did nothing but yield herself up utterly into his hands and he did it all. The yielding was her part, the responsibility was all his. It was not her skill that was needed to make harmonious movements, but only his. The question was not of her capacity, but of his. Her utter weakness was her greatest strength. And if this is a picture of our Christian life it is no wonder that Paul could say, "Most gladly therefore will I rather *glory* in my infirmities, that the power of Christ may rest upon me." Who would not glory in being so utterly weak and helpless, that the Lord Jesus Christ should find no hindrance to the perfect working of His mighty power through us and in us?

Look, then, at the work in His strength and responsibility, and we have no room left for worrying about it. Everything in reference to it is leaning on Him and He can manage it all. Why not leave it all with Him there, and consent to be treated like a child and guided where to go? It is a fact that the most effectual workers I know are those who do not feel the least care or anxiety about their work,* but who commit it all to their dear Master, and, asking Him to guide them moment by moment in reference to it, trust Him implicitly for each moment's needed supplies of wisdom and of strength. To see such, you would almost think perhaps that they were too free from care, where such mighty interests are at stake. But when you have learned God's secret of trusting, and see the beauty and the power of that life which is yielded up to His working, you will cease to condemn, and will begin to wonder how any of God's workers can dare to carry burdens, or assume responsibilities which He alone is able to bear.

There are one or two other bonds in service from which this life of trust delivers us. We find out that we are not responsible for all the work in the world. The commands cease to be general, and become personal and individual. The Master does not map out a general course of action for us, and leave us to get along through it by our own wisdom and skill as best we may, but He leads us step by step, giving us each hour the especial guidance needed for that hour. His blessed Spirit dwelling in us, brings to our remembrance *at the time* the necessary command. So that we do not need to take any thought ahead, but simply to take each step as it is made known to us, following our Lord whithersoever He leads us, "The *steps* of a good man are ordered of the Lord," not his way only, but each separate step in that way. Many Christians make the mistake of expecting to receive God's commands all in a lump, as it were. They think because He tells them to give a tract to one person in a railway train, for instance, that He means them always to give tracts to everybody, and they burden themselves with an impossible command.

There was a young Christian once, who, because the Lord had sent her to speak a message to one soul whom she met in a walk, took it as a general command for always, and thought she must speak to every one she met about their souls. This was of course impossible, and as a consequence she was soon in hopeless bondage about it. She became absolutely afraid to go outside of her own door, and lived in perpetutal condemnation. At last she disclosed her distress to a friend who was instructed in the ways of God with His servants, and this friend told her she was making a great mistake; that the Lord had His own especial work for each especial workman, and that the servants in a well-regulated household might as well each one take it upon themselves to try and do the work of all the rest, as for the Lord's servants to think they were each one under obligation to do everything. He told her just to put herself under the Lord's personal guidance as to her work, and trust Him to point out to her each particular person to whom He would have her speak, assuring her that He never puts forth His own sheep without going before them, and making a way for them Himself. She followed this advice, and laid the burden of her work on the Lord, and the result was a happy pathway of daily guidance, in which she was led into much blessed work for her Master, but was able to do it all without a care or a burden because He led her out and prepared the way before her.

Putting ourselves into God's hands in this way seems to me just like making the junction between the machinery and the steam-engine. The power is not in the machinery, but in the steam. Disconnected from the engine, the machinery is perfectly useless. But let the connection be made, and the machinery goes easily and without effort, because of the mighty power there is behind it. Thus the Christian life becomes an easy, natural life when it is the development of the Divine life working within. Most Christians live on a strain, because their wills are not fully in harmony with the will of God—the connection is not perfectly made at every point, and it requires an effort to move the machinery. But when once the connection is fully made, and the law of the Spirit of life in Christ Jesus can work in us with all its mighty power, we are then indeed made free from the law of sin and death, and shall know the glorious liberty of the children of God.

Another form of bondage as to service from which the life of faith delivers the soul, is in reference to the after-reflections which always follow any Christian work. These are always of one of two kinds. Either the soul congratulates itself upon its success, and is lifted up; or it is distressed over its failure, and is utterly cast down. One of these is *sure* to come, and of the two I think the first is the most to be dreaded, although the last causes at the time the greatest suffering. But in the life of trust neither will trouble us. For having committed ourselves in our work to the Lord, we shall be satisfied to leave it to Him, and shall not think about ourselves in the matter at all.

Years ago I came across this sentence in an old book. "Never indulge at the close of an action in any self-reflective acts of any kind, whether of self-congratulation or of self-despair. Forget the things that are behind the moment they are past, leaving them with God." It has been of unspeakable value to me. When the temptation comes, as it always does, to indulge in these reflections, either of one sort or the other, I turn from them at once and positively refuse to think about my work at all, leaving it with the Lord to overrule the mistakes, and to bless it as He chooses.

To sum it all up, then, what is needed for happy and effectual service is simply to put your work into the Lord's hands, and leave it there. Do not take it to Him in prayer, saying, "Lord, guide me, Lord give me wisdom, Lord arrange for me," and then arise from your knees and take the burden all back, and try to guide and arrange for yourself. *Leave* it with the Lord; and remember that what you trust to Him you must not worry over nor feel anxious about. Trust and worry cannot go together. If your work is a burden, it is because you are not trusting it to Him. But if you do trust it to Him, you will surely find that the yoke He puts upon you is easy, and the burden He gives you to carry is light, and even in the midst of a life of ceaseless activity you shall find rest to your soul.

If our dear Lord only had a band of such workers as this, there is no limit to what He might do with them. Truly, one such would "chase a thousand, and two would put ten thousand to flight," and nothing would be impossible to them. For it is nothing with the Lord "to help, whether with many, or with them that have no power."

May God raise up such an army speedily! And may you, my dear reader, enrol your name among this band of helpless, trusting ones, and, yielding yourself unto God as one who is alive from the dead, may every one of your members be also yielded unto Him as instruments of righteousness, to be used by Him as He pleases!—*Pathway of Power.*

* This statement may seem to contradict the expression of that most effectual worker the Apostle Paul, when he said "that which cometh upon me daily, the *care* of all the Churches." But in reality it does not contradict it, for it was the constant habit of the Apostle instantly to roll every care on the Lord, and thus to be, ever "*without* carefulness."—ED.

THE EFFECTS OF OPIUM IN CHINA.

The following letter from Mr. HUDSON TAYLOR was read at the breakfast-meeting reported in our last:—

I have just returned from a tour of visitation of the stations of the China Inland Mission, which has occupied two years, and has extended into five provinces. When I compare the present state of China with that of twenty years ago, when my itineration in the interior commenced, the contrast is startling. Then the traffic in the drug was contraband; away from the free-ports the dens for opium-smoking were few and hidden, and the number of smokers was comparatively small. Now, the trade is egalized; the dens are unblushingly opened in large public streets; and the number of victims has increased at least tenfold; in some districts well-known to me, I incline to think it has increased fully a hundredfold.

Notwithstanding the failure of the rice crop in a large part of the province of Cheh-kiang in 1873, I saw hundreds of acres under opium this spring, much of it for the first time, and but for the great scarcity and consequent high price of grain, I was told that there would have been a great deal more planted. China is determined to take the trade out of our hands, if we will not give it up, cost what it may, in hope of its eventual extinction! To a large extent, I conceive, she will ultimately succeed in destroying our trade; but whether she will succeed, even by this means, in stamping out this evil is very problematical. Not to speak of the legion of which it is the fruitful parent. And what a frightful price she will have to pay for the attempt! Who can contemplate it without horror? Can we wonder at her bitter hatred of the power which inflicts such a wrong, and compels her to accept such a frightful alternative?

As a medical missionary, I am but too familiar with the moral and physical evils wrought, directly and indirectly, by the use of opium. Many of them have often been dwelt upon, but there is one result which, during the last two years, has filled me with grave concern—the rapid increase in the consumption of spirituous liquors, and consequent increase of drunkenness and misery. The use of a sedative and astringent narcotic affects the appetite, impairs digestion and lowers the vital powers. Stimulants are resorted to with temporary relief, and habits, expensive, and every way prejudicial, result. The number of retail shops for the sale of these beverages has increased threefold in the last five years in some districts I am acquainted with, according to native testimony, confirmed by my own observations.

Have these facts been sufficiently dwelt on in connection with their undoubted cause, the opium traffic? Fifteen years ago drunkenness was rare; now it is very common. And many persons who have escaped the seductions of the pipe are falling victims to the cup, to the ruin of their families; for the opium smoker does not drink alone. In several districts total abstinence societies have been formed through my effort; but while we are saving units, drink is ruining its thousands.

Some years ago I had charge of a hospital for a time, one wing of which was devoted to the cure of opium smokers. They paid for their board, and some of them came ten, twelve, and even fifteen days, journey to the hospital, remaining a month or more, and then having the long journey home again. The labour and expense to which these poor men went speaks volumes as to their sufferings and the weight of their bondage.

May God prosper your efforts to free China from the yoke, and us from further national complicity in the trade!—Believe me yours faithfully,

J. HUDSON TAYLOR

Miscellany

—From an address by the Archbishop of Canterbury on "Faith and Scepticism in the present Day."

"People would suppose from the way in which they heard men talk that there was not the slightest chance of any great changes ever coming across the world in which we live. No doubt God worked by fixed laws, no doubt the world went on morning and evening, summer and winter; but what reason had they to suppose that that would go on to infinity? Had no great catastrophes befallen the globe before now? Did not physical science speak of those catastrophes? What was there to prevent others, from the operation of laws of which at present they were very ignorant, coming athwart the globe on which they lived, and a complete change occurring in the relation in which things even in the outward world stood at present, so that in the Scriptural sense of the word there might be an end of the world, as there was certainly to be of their earthly life? His Grace having referred to many great changes which had occurred in the world's history, said he believed that a man of that modest mind which was characteristic of true science would hesitate as to pronouncing with any assurance that such a change might not come over the world as had been distinctly predicted in the Scriptures. Man had a free will, and they must come to the conclusion that he must have a connexion with a will something like his own above him and beyond him. They must also come to the conclusion that there was a being who was on the side of right and who resisted wrong, who was, indeed, the concrete of all their abstract conceptions of the right, who was the concrete of their conceptions of the good, the beautiful, the true, who had absolute power, who had made all things and governed all things, and if they thus passed into a distinct recognition of the existence of an intelligent Creator, Governor, Sustainer, Father of the Universe, and arrived at that in the purest scientific way from the contemplation of the facts which they saw in man, and then turned to the various books which had been written which treated of the evidence for the existence of God, the *à priori* evidence such as he had spoken of, and the evidence from the marks of design in all creation, and when they came to reflect that the wisest and the best men who had ever lived had recognized the great Being, should they not say that they had a scientific proof, capable of being elaborated in a thousand volumes, of the existence of the power and goodness of our Heavenly Father? They were told lately that a great scientific man in his best hours, when he looked on the boundless universe so far as it was revealed to his power of observation, could not but have forced upon his mind the distinct belief that there was some mind far greater and more powerful than any human mind, before which all those truths which he was feebly groping after were quite plain. Should they not say to such a one, "Listen to the voice which thus speaks to you in your best hours." It was the voice Divine which had led the noblest of the human race in all their noblest actions. It was the same voice which told him to love his mother who nurtured him at her knee. It was the voice of nature,

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if they chose to call it so ; and it was the voice of God making Himself known in the depths of his conscience, and telling, even in the midst of the wanderings of a sceptical philosophy, that there was something far better than scepticism in the recognition of the loving Father of the human race. (Cheers.) Was it not something that in the way in which men reasoned in the present day they should find the great apostle of what is called free thought come round at last, as he understood him, to those conclusions that they were entitled all of them to hope, to have a strong hope that their religion was true ; that though he might need scientific proof of it himself, they were rather to be envied than otherwise if they could substitute faith for hope? And that was what they were doing. (Applause.)"

TELEGRAPHIC NEWS.

London, 25th December : As the Great Western Express was approaching near Shipton yesterday, it suddenly left the rails and the carriages were precipitated into the Canal. Thirty lives were lost.—There has been a terrible explosion at a Colliery in Staffordshire, in which twenty persons have been killed.—The announcement, made by the *Times*, that all the Great Powers had accepted the invitation of Russia to continue the Brussels Conference at Saint Petersburg, is premature. The reply of England to the preliminary invitation is still awaited.

26th : The railway accident which occurred on Thursday near Shipton is quite unparalleled. The train consisted of two engines and sixteen carriages, and was proceeding at the rate of forty miles an hour when the axle of a third class carriage which was next the engines broke, and, after running 300 yards, tearing up the track, part of the train was precipitated over the embankment into the Meadow Canal. The actual deaths amount to 31, and 50 passengers who were injured are now lying in the hospital at Oxford. —Yesterday the express on the North-Western line dashed into a coal train at Wigan ; one person was killed and twenty were injured.

28th : News has been received that the emigrant ship *Cospatrick*, which left London for Auckland on September 14th, was burned off the Cape on November 19th. The mate and two of the crew have been saved, but it is feared that they are the sole survivors, and that no less than 460 persons have perished.—Dr. Colenso has returned to the Cape.—It is reported from St. Petersburg that the Loinakine detachment returned to the Caspian on the 14th instant, the Turkomans having tendered their submission and surrendered their prisoners.

29th : England has counselled the Sublime Porte to grant Roumania the right to conclude commercial treaties direct.—It is reported that 6,000 Manchu Tartars have invaded the Amoor province.—During the last fortnight there have been severe frosts and heavy snowstorms throughout England.

30th : A Berlin telegram states that Yakoob Khan has been reappointed Governor of Herat on the condition of his ruling in conjunction with three dignitaries devoted to the Ameer's interest. It is reported that the relations between Afghanistan and Persia. are very hostile. The Russian Press fears that Yakoob intends attacking Persia.—The inquest on the Shipton railway accident has been opened. The cause of the accident has been proved to be the breaking of a tire, not an axle. Two more passengers have since died from injuries sustained in the accident—Munguldas Nathoobhoy, Esq., of Bombay, has received the honour of Knighthood.—H. M. Troopship *Jumna* passed safely through the Suez Canal on the 28th instant.

31st : The following further particulars have been received concerning the loss of the emigrant ship *Cospatrick*. Only two boats, containing in all sixty-four persons, left the ship. One of these is still missing. The mate and two of the crew, who are the sole survivors of those who left the ship in the other boat, were picked up at sea, after having subsisted for several days on the bodies of their dead comrades.

Madrid, 30th : An Alphonsist Pronunciamento has been published here, proclaiming Don Alphonso, son of Queen Isabella, King of Spain ; which proclamation has received recognition from the armies.

Paris, 30th : A conference of the leaders of the various Parties in the Assembly which has been convened by Marshal MacMahon, has agreed unanimously to discuss the constitutional laws ; but has at present come to no agreement respecting the transmission of power.

Berlin, 30th ; Count Arnim has put forward an appeal against his sentence.

PASSENGERS SAILED.

Per P. and O. Str. *Nizam, 28th* :

For Venice.—Mr. J. W. McNaob, Mr. J. Keith Angus, Mr. Cormack, Dr P. F. M. Bellew, Mrs. Moyle, and Mr. Unswork.
For Brindisi.—Mr. Page Brown, Major G Smyth, R. E., Capt. Hughes, Mr. R. B. Fastnedge, Lieut. and Mrs. Yorke, Mr. Ledgard, Mr. D. Cargill, Mr. E. Forrest, and Mrs. Wyndham.

Per Str. *Persia, January 1st* :

For Naples.—Mr. and Mrs. G. B. Maconahee and Miss Baker.
For Genoa.—Lieut. Col Baumgartner, Mr. and Mrs. R. C. Hornley and child, and Colonel Irvine.

PASSENGERS ARRIVED.

Per P. and O. Str. *Hydaspes, 27th* :

From Venice and Brindisi.—Mr. J. W. Ziffo, Mr. T. D. Ingram, Capt. and Mrs. Fitzgerald, Mr. and Mrs. R. W. Edwards, Miss Edwards, Miss Hawks, Miss Barclay, Mr. Barleban, Mr H. Gorlitz, Mr. G. Ruckart, Mr. R. B. Reynolds, Mr. James Thorburn, Mr and Mrs. Pickering, Mr. F W Lawson, Mr R Cooper, Col. W. Briggs, Mr C E Benn, Mr. Riach, Mr. Symons, Mr. Griese, Mr Allaruckia, Mr. Mackenzie, Mrs Tarrant, Mr. Apcar, Mrs. Montgomery and child, Miss Montgomery, Mrs Gibbs, Major and Mrs Rutherfurd, Rev. Lake Rivington, Mr E. C. Christen, Miss Jefferson, Mr. J King, Mr. J. D Jenkins, Mr. T. E Dunn, Mr. F. Mathew, Mr. and Mrs. Inglis, Mr L Macdonald, Mr. W. N. Macdonald, Capt. Burgalat.
From Southampton.—Lieut.-Col. Renton, Mr. and Mrs. Holdsworth, Mr. and Mrs. Moffat and infant, Capt. and Mrs. Watson, Mrs. Govan, Mrs. and Miss Wright, Miss Irving, Mr. and two Misses Crawford, Capt and Mrs. Comyn, Surg.-Major Parr, Mr. and Mrs Seaman, Mrs. Buckle and infant, Miss Millington, Mrs. Sullivan, Miss Campbell. Mrs. Pl ott and infant, Mrs Higgs and child, Mr. H. Wilcox, Mr. H Cameron, Capt Jamieson, Mr G. H. Madge, Miss Gurr, Miss Mayland, Mr. F. Lothian, Mr. Kelly, Miss Terreneau.
From Ismailia.—H. E. Lewis Tisza

Per Str. *Colombo, 29th*, from London.

Major and Mrs. N. Baker, and child, Major and Mrs. Proctor, Captain and Mrs. Lane, Captain and Mrs. Pemberton, Captain Broome, Mr. and Mrs. Lightfoot, and child, Mrs. Connor, and child, Miss Fairbrother, Miss Parrott, Mr. Denny, and Mr Hamge.

Per P. and O. Str. *Kashgar, 30th* :

From Southampton.—Capt. J. Laing, Major Hughes, Major and Mrs. Penny and two infants, Sub-Lieuts. Littledale, Paemes, Jones, Carleton and Donald, Mr. A Devonshire, Surgeon-Major Hefferman, Surgeon-Major Hannah, Surgeon-Major White, Mrs Schmack, Miss Schmack, Mrs. Hastings and infant, Mr. C. Johnstone, Mrs Hannah, Mr. Voyle, Mr. and Mrs. Marsden and infant.
From Venice.—Mr. A. Morrison, Mr. and Mrs Brathwayt, Mr. and Mrs. Cowley, Mr. J. Wright, Mr S. Wright, Rev Mr. Robberds, Mr. J H. Wordie, Mr. and Mrs Warner, Capt. and Mrs. Dickson and 2 infants, Col. Short, Mr. Robinson, Mr. W. Carr, Rev. S. Douglas, Mr. T Elliott, Col Longmore, Capt. and Mrs. Greenfield, Mr. H. Owen, Mr. Brighton, Major Holdsworth.
From Brindisi.—Mr. Huth, Dr. and Mrs Spencer, Mr. Raikes, Mr. and Miss Raikes, Mr. Beverley, Mr and Mrs. Lyall.
From Suez.—Col. Stileman, Miss Stileman.

Domestic Occurrences.

MARRIAGE.

HART—MILLINGTON—December 29th, at Byculla Church, Bombay, by the Revd. A Polehampton, William Ellerker Hart, Esq., to Keturah Jessie Bruce, youngest daughter of the late John Boyfield Millington, Esq.

DEATH.

WHITE—December 26th, at Lower Colaba, of typhoid fever. Mary, youngest daughter of Thomas White, Esq., C. E., aged 8 years and nine months.

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	School Session.	Whole Year.
1 Boy	£ 73 10 0	£ 84
2 Boys of same family	140 0 0	160
3 Do do.	200 0 0	225

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